

LATTER DAY SAINTS

SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8, 9

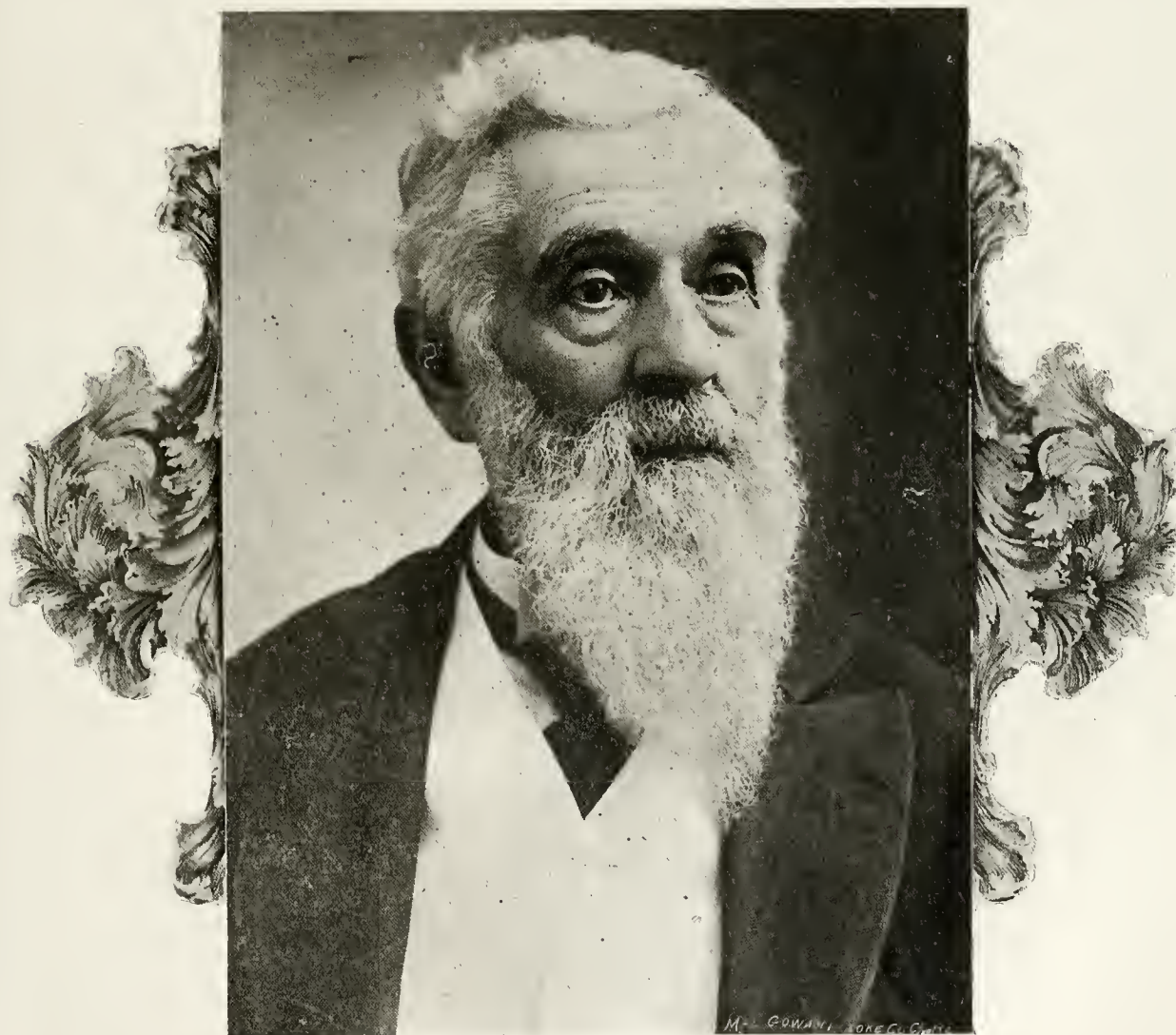
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SKETCH OF THE LIFE OF PRESIDENT LORENZO SNOW.

BY APOSTLE MATHIAS F. COWLEY.



PRESIDENT LORENZO SNOW.

"God, that made the world and all things therein," hath made of one blood all nations of men for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation." Acts xvii, 24, 28.

It was no accident that Abraham, Mo-

ses, Samuel, Isaiah, Jeremiah, the Messiah, Joseph Smith and all other prophets and leaders of men in the history of the world, were born in the age and at the particular time in their respective ages, when they were. The Father designed it thus. "Determined the times before appointed," each one coming when

his God-given graces and abilities qualified him for the events to transpire and the circumstances with which he would have to deal in this mortal state. So when the Lord was about to establish this great and last dispensation of the Gospel among men, He sent forth a coterie of men, whose lives, characters and

deeds have proven them to be of the very choicest spirits which ever came forth from the bosom of the Father.

Among the foremost and noblest of these noblemen of God is the subject of this sketch, President Lorenzo Snow. He was born in Mantua, Portage county, Ohio, April 3, 1814, the eldest son of Oliver and Rosetta L. Pettibone Snow. His parents were of the old Puritan stock, and, naturally enough, from them he inherited the sterling qualities which characterized the early promoters of civil and religious liberty in this land. Ohio, at that time, was considered in the extreme west and although President Snow was reared upon a farm in the "wild west," and inured to hard manual labor, he early exhibited a strong desire to secure a good education and was often found by those seeking his company "hid up with his book." He also entertained an inclination to military tactics and gave them considerable attention. His faithful sister, Eliza R., made him a suit of uniform. She became somewhat alarmed at her brother's aspirations, lest he should become a military man, become identified with the armies of his country and end his career upon the gory battlefield. Her anxiety, however, was relieved when she found him turning his attention more completely to a collegiate course of education. He attended the celebrated Oberlin college. At that time it was strictly Presbyterian. In the meantime his sister Eliza had identified herself with the Latter-day Saints. He would write home and ask her many questions regarding the subject of religion, on one occasion stating in a letter that if he found nothing better than he did at Oberlin college, "good-bye to all religions." During these years the Saints were building up the city of Kirtland and regions round about, which were not very distant from the home of the Snow family. This brought them in close contact with the Latter-day Saints. On one occasion while journeying to Kirtland he fell into the company of Elder David W. Patten, who engaged him in conversation on religious matters. The ideas advanced by Elder Patten were both reasonable and Scriptural. They made such a lasting and favorable impression upon the youthful seeker after truth, that he constantly meditated upon them until he became fully convinced of the truth and embraced the Gospel. In Kirtland he joined the Hebrew class and applied his mind closely to the study. He became intimately acquainted with the Prophet Joseph Smith, and as his association increased, so did his love and admiration for the Prophet of God. In June, 1836, he was baptized by Apostle John H. Boynton.

Upon joining the church he was filled with the desire to obtain a testimony for himself and while pondering upon the promised witness, the adversary sought to darken his mind and weaken his faith. While in this frame of mind he retired to a secret place and sought the Lord in humble prayer. The following is a description of the result, given in his own words:

"I had no sooner opened my lips in an effort to pray than I heard a sound just above my head like the rustling of silken robes; and immediately the Spirit of God descended upon me, completely enveloping my whole person, filling me from the crown of my head to the soles of my feet, and oh, the joyful happiness I felt! No language can describe the almost instantaneous transition from a dense cloud of spiritual darkness into a refulgence of light and knowledge, as it was at that time imparted to my understanding.

I received a perfect knowledge that God lives, that Jesus Christ is the Son of God, and of the restoration of the Holy Priesthood, and the fullness of the Gospel. It was a complete baptism—a tangible immersion in the heavenly principle or element, the Holy Ghost; and even more physical in its effects upon every part of my system than the immersion by water."

President Lorenzo Snow is now 86

years of age, and has been true and absolutely undeviating from that testimony these sixty-four years. He has traveled tens of thousands of miles in bearing witness of it. He has suffered privation, hardships, persecution, laid down his life in the Pacific Ocean, and by the power of God took it up again, suffered bonds and imprisonment, yet through it all he bears the same testimony given over sixty-four years ago. We ask, where does the Old or the New Testament produce a witness whose testimony is stronger, worthy of more respect or more incontrovertible than the testimony recorded above given to the Prophet Lorenzo Snow? This testimony will endure forever and be presented at the bar of Jehovah, a witness against those who have heard and rejected it. Subsequent to the dedication of the Kirtland Temple, President Snow attended meetings there with the Prophet of the Lord, and other leading men of the Church. He enjoyed the rich outpouring of the Holy Spirit in that sacred edifice. During the trouble and apostasy in Kirtland, Elder Snow remained faithful and true to the Prophet Joseph Smith. In the spring of 1837 he performed his first mission, traveling in the state of Ohio "without purse or script."

In the year 1838 the Snow family joined the Saints in Missouri, and there witnessed the scenes of mobocracy enacted in that state. From Missouri he went on his second mission, this time to Kentucky, Illinois and Missouri. While in Kentucky he learned of the expulsion of the Saints from Missouri, and walked 500 miles to Kirtland, Ohio. The two winters following Elder Snow was occupied in Portage county, Ohio, as a school teacher, in which profession he was very successful.

In the spring of 1840 Elder Snow went on a mission to England. It was prior to his mission in England that President Snow had revealed unto him this glorious principle, "As man now is, God once was; as God now is, man may be."

This sublime truth was not then known to the Latter-day Saints. It had not been taught by the Prophet, and Brother Snow wisely kept the matter to himself, except that he confided in his sister, Eliza R. Snow and President B. Young. The latter also cautioned him not to confide the matter to others. He presided over the London Conference; besides laboring in Manchester, Liverpool and Birmingham. Upon returning home in 1843 he was welcomed by the Prophet Joseph. Returning to Nauvoo, President Young informed Brother Snow that the doctrine he had mentioned concerning God and man was true, the Prophet Joseph Smith having taught it to the people. While in England President Snow became one of the Presidency of the British Mission. Until this time Elder Snow was unmarried, his intellectual and spiritual pursuits having excluded from his mind to a very considerable degree the subject of matrimony. While on a brief mission to Ohio Elder Snow heard of the martyrdom of Joseph and Hyrum Smith. Previous to the Prophet's death he taught Elder Snow the doctrine of celestial marriage, including a plurality of wives. He left with the exodus from Illinois, when the companies for emigration were organized by President Young, and he became the Captain of Ten. At Mt. Pisgah, a temporary resting place for the Saints, Elder Snow was appointed to preside. Here he distinguished himself as a leader by organizing and planning to alleviate the sufferings of the people and to provide for their maintenance. He moved to Salt Lake Valley in the fall of 1848. In his new location he was among the most industrious and cheerful in the performance of every labor and duty incidental to building a city in the desert.

Early in 1849 he was called to the Apostleship and was ordained a member of the Council of the Twelve Feb. 12, 1849. As an Apostle of the Lord President Lorenzo Snow has labored with ability and energy since his ordination, covering a period of over half a century,

and with his present vitality bids fair to continue his labors in mortality for several years to come; Lord, grant that he may. Notwithstanding the marked ability with which the Lord has endowed him, the wisdom and efficiency which have ever characterized his labors, his humility and meekness are such that on one occasion himself and the late President Franklin D. Richards went to President Young and offered to yield their places in the Quorum of the Twelve, if he felt disposed to accept their resignation and fill their positions with other men. Of course such a proposition was not accepted. At the October conference in 1849 President Snow was called on a mission to Italy. En route he visited London and Paris, arriving in Genoa on the 25th of June, 1850. Among the Catholics Elder Snow and companions made little progress, but in the Piedmont valley they labored with considerable success among the Protestant Waldenses. In the prosecution of missionary work Elder Snow issued a number of pamphlets which were as widely circulated in their mission as circumstances would permit. The "Voice of Joseph," "The Ancient Gospel Restored," and "The Only Way to be Saved" were written by Elder Snow. He caused the Book of Mormon to be translated into Italian and under his direction the Gospel was sent to Switzerland, where good success attended the Elders, and since which time hundreds have been gathered from that land. President Snow was so thoroughly filled with the spirit of preaching the Gospel to all nations, that he planned for missions to extend into Greece, Turkey, Russia and Malta; at the latter place many converts were made. He also sent missionaries to Calcutta and Bombay, where branches of the church were organized. At Malta, journeying eastward, he was released to return home, where he arrived July 30, 1852.

The following year he was elected to the Utah Legislature, a position he occupied for twenty-nine years, ten of which he presided over the Council.

In 1853 he was called by President Young to remove to Box Elder county, and locate fifty families there. He cheerfully consented and for forty years made his home in Brigham City, where he has been the leading spirit, not only in spiritual matters, but in every laudable enterprise looking to the development of the country and the growth of the people in every desirable way. He also presided for years over the Box Elder stake of Zion. He organized the Brigham City Mercantile and Manufacturing association, under which several industries were brought into successful operation, such as a woolen mill, tannery, shoe factory, hat factory, sheen and cattle herd, cheese factory, saw mills, tailor, furniture, black smith, wagon and tin shops. The products of these industries in 1875 amounted in value to \$260,000. The enterprises were conducted as nearly as possible under the existing conditions in the spirit of the United Order. The country was unbroken, the resources undeveloped, and when these things are taken into account it will be readily seen that the task was not an easy one. Although the organization became extinct, and the industries ceased, President Snow fully demonstrated the fact that under a more perfect condition of the people spiritually the United Order is an absolute possibility. In 1864 President Snow, with Elders Ezra T. Benson, Jos. F. Smith and other Elders went on a brief business mission to the Sandwich Islands. While going to shore, the small boat carrying them was capsized and President Snow was thrown into the sea. When rescued he was to all appearances dead. The brethren exercised great faith and worked over him for more than an hour, when life came back to his body.

He concluded his mission in the Island successfully and returned to resume his labors in Zion. In 1872, he, with his sister Eliza R. and other tourists, visited the land of Palestine and dedicated from the summit of Mt. Olivet the land for the gathering of Israel in the last days.

The interesting account of their visit will be found in their letters published in book form, entitled "The Palestine Tourist." Upon his return home President Snow was active in his calling, frequently visiting the settlements of the Saints in company with President Brigham Young and other leading men.

During the crusade against the Saints under the Edmunds-Tucker act, President Snow personally suffered the persecution incidental to those times.

Under the segregation process inaugurated by the Utah courts but afterward reversed by the United States supreme court, President Snow was convicted and sentenced to fine and imprisonment in the Utah penitentiary. He served eleven months without a murmur or complaint. Before being sentenced he was offered his liberty if he would do violence to his own conscience by making a certain promise. The following is his address to the court:

Your honor, I wish to address this court kindly, respectfully, and especially without giving offense. During my trials, under three indictments, the court has manifested courtesy and patience, and I trust your honor has still a liberal supply, from which your prisoner at the bar indulges the hope that further exercise of those happy qualities may be anticipated. In the first place, the court will please allow me to express my thanks and gratitude to my learned attorneys for their able and zealous efforts in conducting my defense.

In reference to the prosecuting attorney, Mr. Bierbower, I pardon him for his generous expressions, his apparent false coloring, and seeming abuse. The entire lack of evidence in the case against me on which to argue, made that line of speech the only alternative in which to display his eloquence; yet, in all his endeavors, he failed to cast more obloquy on me than was heaped upon our Savior.

"I stand in the presence of this court a loyal, free-born American citizen; now, as ever, a true advocate of justice and liberty. 'The land of the free and the home of the brave' has been the pride of my youth and the boast of my riper years. When abroad in foreign lands, laboring in the interest of humanity, I have pointed proudly to the land of my birth as an asylum for the oppressed.

I have ever felt to honor the laws and institutions of my country, and, during the progress of my trials, whatever evidence has been introduced has shown my innocence. But, like ancient Apostles when arraigned in Pagan courts, and in the presence of apostate Hebrew judges, though innocent, they were pronounced guilty. So, myself, an Apostle who bears witness by virtue of his calling and the revelations of God, that Jesus lives—that He is the Son of God, though guiltless of crime, here in a Christian court I have been convicted through the prejudice and popular sentiment of a so-called Christian nation.

In ancient times the Jewish nation and the Roman empire stood versus the Apostles. Now, under an apostate Christianity, the United States of America stands versus Apostle Lorenzo Snow.

Inasmuch as frequent reference has been made to my Apostleship, by the prosecution, it becomes proper for me to explain some essential qualifications of an Apostle. First, an Apostle must possess a divine knowledge, by revelation from God, that Jesus lives—that He is the Son of the living God.

Secondly, he must be divinely authorized to promise the Holy Ghost; a divine principle that reveals the things of God, making known His will and purposes, leading into all truth, and showing things to come, as declared by the Savior.

Thirdly, he is commissioned by the power of God to administer the sacred ordinances of the Gospel, which are confirmed to each individual by a divine testimony. Thousands of people now dwelling in these mountain vales, who received these ordinances through my administrations, are living witnesses of the truth of this statement.

As an Apostle, I have visited many nations and kingdoms, bearing this testimony to all classes of people—to men in the highest official stations, among whom may be mentioned a President of the French Republic. I have also presented works embracing our faith and doctrines to Queen Victoria and the late Prince Albert, of England.

Respecting the doctrine of plural or celestial marriage, to which the prosecution so often referred, it was revealed to me, and afterwards, in 1843, fully explained to me by Joseph Smith, the Prophet.

I married my wives because God commanded it. The ceremony, which united us

for time and eternity, was performed by a servant of God having authority. God being my helper, I would prefer to die a thousand deaths than renounce my wives and violate these sacred obligations.

The prosecuting attorney was quite mistaken in saying "the defendant, Mr. Snow, was the most scholarly and brightest light of the Apostles;" and equally wrong when pleading with the jury to assist him and the "United States of America," in convicting Apostle Snow, and he "would predict that a new revelation would soon follow, changing the divine law of celestial marriage." Whatever fame Mr. Bierbower may have secured as a lawyer, he certainly will fail as a prophet. The severest prosecutions have never been followed by revelations changing a divine law, obedience to which brought imprisonment or martyrdom.

Though I go to prison, God will not change His law of celestial marriage. But the man, the people, the nation, that oppose and fight against this doctrine and the Church of God, will be overthrown.

Though the Presidency of the Church and the Twelve Apostles should suffer martyrdom, there will remain over four thousand Seventies, all Apostles of the Son of God, and were these to be slain there still would remain many thousands of High Priests, and as many or more Elders, all possessing the same authority to administer Gospel ordinances.

In conclusion, I solemnly testify, in the name of Jesus, the so-called "Mormon Church" is the Church of the living God; established on the rock of revelation, against which "the gates of hell cannot prevail."

Thanking your honor for your indulgence, I am now ready to receive my sentence.

The following extract from a letter to his family, dated Salt Lake City, Feb. 9th, 1887, speaks for itself:

"Eleven months I had been incarcerated within the walls of a gloomy prison! Imague for yourselves, how like a dream it seemed, when, suddenly and unexpectedly the prison gates flew open, and, clad in my striped convict suit, I was at once ushered into the presence of a multitude of warm-hearted friends, anxiously awaiting my appearance. O, what warm clasping and shaking of hands! What hearty greetings and expressions of congratulation!"

Having gone the rounds of this animating introductory scene, I repaired to the tailors' department of the prison, and donned a new black broadcloth suit and "Richard was himself again."

"Amid the soul-enlivening and heart-cheering gaze of my numerous friends, I was conducted by Hon. F. S. Richards to a carriage and seated with my daughter, Eliza S. D., my son, Alvirus, and a son of Hon. F. S. Richards.

"When we started for Salt Lake City, it was a matter of astonishment that so large a gathering should put in an appearance on the spur of the moment. Included in the number were Heber J. Grant and John W. Taylor, of the Quorum of Apostles; Hon. F. S. Richards and wife, Abraham H. Cannon, representing the seven Presidents of Seventies; John Nicholson and George C. Lambert, representing the Deseret News; President W. Shurtliff, of the Weber Stake, and many others—ladies and gentlemen—noble men and women of God, of whose society I am justly proud."

At the general conference April 7th, 1889, Elder Lorenzo Snow was sustained as President of the Twelve Apostles, which position he filled with distinction until he became President of the Church (subsequent to the death of President Woodruff) Oct. 1, 1898. Soon after the dedication of the Salt Lake Temple in 1893, President Snow was installed in it as President, which honored position he still holds. No more fitting appointment could possibly have been made. He had ever been interested in Temple work. He is spiritually minded to a very high degree, and with his heavenly countenance and sweet, gentle dignity, no one living was better, if so well, qualified to stand as the watchman at the door which opens between the living and the dead.

When President Snow succeeded to the Presidency of the church, he said to his brethren: "I do not want this administration to be known as Lorenzo Snow's administration, but as God's in and through Lorenzo Snow." Being personally acquainted with President Snow and observing his course in Council, the writer can testify that he is careful not to act in matters for the benefit of the church unless satisfied that he has the

approval of the Lord. President Snow chose for his counsellors President Geo. Q. Cannon and Jos. F. Smith, who have served faithfully in the same relationship to Presidents Taylor and Woodruff. During the first and very foremost subjects of consideration with President Snow was how to relieve the church from the heavy burden of debt which has rested upon it since the confiscation of church property by the government. He issued church bonds and with money borrowed almost entirely from our own people, liquidated the most pressing obligations of the church. Soon after this he was impressed to make a tour among the settlements of the Saints in southern Utah. While in St. George the Lord revealed to President Snow that the Saints must repent of their indifference to the law of tithing, reform and do better or many blessings would be withdrawn, and our enemies have great power over us, but if the Latter-day Saints would do their duty in this regard the obligations of the church would be fully met, the land more thoroughly sanctified as a land of Zion, and the people prepared for the great redemption.

President Snow and the brethren have visited many states of Zion, and in all 1899 was a year of tithe preaching and tithe paying. The spirit of obedience to this law has permeated every state of Zion and every land and clime where a mission is established, and the Elders are found proclaiming the Gospel to the nations of the earth. With the advancement made as a result of this movement, it may be safely believed that the administration of the Lord through President Snow will be one of the most remarkable the church has ever seen. President Snow is now past 86 years of age. He stands erect, is active in body and bright in every faculty of his mind. As said of Moses, "his natural force abates not, neither doth his eye wax dim." In reviewing the history of his life, we find him a humble farmer's boy, a student at college, a teacher and a missionary in many lands, "without money and without price," a pioneer colonizer, a promoter and manager of financial enterprises, a legislator and an Apostle of the Lord, a Prophet of God, truly a man who can sympathize with the people in all the conditions of life, especially those common to the experiences of a Latter-day Saint, thus aptly fitting him by experience, faith and the revelations of God for the high station he now occupies. Long live our Prophet, to be a blessing as in the past to the hundreds of thousands of Latter-day Saints, and to all who know and respect him among the nations. For those who know him right cannot but respect him as a man of God.

Let me here quote the testimony from an intelligent man not of our faith, Rev. Dr. Prentiss, a student of human nature, who gives, unsolicited, the following pen sketch of President Snow:

"Ye Are My Witnesses."

"Nothing is stranger in this strange world of inquiry and wonderment than the subtle power of the human heart to distill itself through and utter itself permanently in the human face. Every face is either a prophecy or a history. The tender grace of a baby's face commanding peace to the troubled waves of the mother's heart, is but a prophecy of the conquered peace of a noble life upon which that warm heart may later lean. The droop of the school girl's eyelash, the furrow of the student's brow, the compression of the youth's lips in the various trials of life, are all promises to the physiognomist of a tale that is yet to be told; but upon the countenance of the aged saint or sinner every line, every shade, every tracing speaks unerringly of a history of glorious triumph or disastrous defeat. Before the story is told and the character completed, regularity of feature, lines of texture, and delicacy of coloring may cover up from careless eyes the deadly work of spiritual destruction going on beneath the appearances; but when these have fallen like forest leaves in the autumn of life, and the hoar frost of winter whitens the head and furrows the smooth skin, the history of the life can no longer be hid, and men may read it as in an open book. By a



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SATURDAY, MAY 19, 1900.

ARTICLES OF FAITH OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Spirit.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisaical glory.
11. We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things." If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

HAVE EYES, BUT SEE NOT.

It is customary for ministers throughout the land to read a portion from the Bible before preaching their sermons. But recently a Methodist minister in South Carolina was called upon to deliver a funeral discourse, and selected for his reading I. Corinthians xv. He read along until the 29th verse was reached. "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" Continuing, he said: "This is the worst false doctrine that ever was preached. There are men (meaning the Elders) traveling about here preaching this kind of doctrine, and I want you to know that it is the worst that ever went abroad in the land."

It seems that this self-appointed spiritual adviser thinks himself a better judge

of God's work than Paul, the inspired apostle. Yet he is only one of thousands who pretend to accept the Scriptures; but when pined down to cold facts, juggle, twist and wrest God's holy teachings to suit their own windy conjecture. This reverend gentleman is somewhat like the small boy who went into his father's blacksmith shop to make a little hoe. He pounded and worked with the iron until convinced he could not make a hoe, when he changed his plans and started to shape a knife. After much work he became very impatient. Getting the iron red hot, he said: "I know what I can make, a 'phizz,'" and suiting the action to the word, thrust the hot iron into the water. Some ministers of this age start out to convert the people with their flowery talk, but seeing they cannot combat truth with their weapons of falsehood, they must do something, which usually ends in a "phizz." Inasmuch as the glorious principle of Salvation for the dead has caused our preaching friend so much worry, occasioned by the lack of the spirit of God to enlighten him, we will for his and others' benefit refer to the words of God's anointed. For example, Christ (as recorded in I. Peter iii.:18-21) went and preached unto the spirits in prison; which were some time disobedient, when once the long-suffering of God waited in the days of Noah." These spirits were held in subjection for disobedience, and two thousand years having passed, God saw fit to send His Son (who being put to death in the flesh was quickened by the Spirit) to preach the only plan of salvation, which embraced the rejected truth—Baptism for the dead. "Every knee shall bow and every tongue confess," therefore we see the reason why God gave these spirits a chance to accept the grand message of eternal happiness. I. Peter, 4-6 says: "For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit;" showing very plainly that whether the word he received in the flesh or in the spirit, it will be the same unchangeable plan, as preached and taught by our Savior. The Scriptures in numerous places teaches this sacred doctrine, which the world cannot understand, because they will not humble themselves; preferring to crawl in through many different gates under the guidance of false teachers. But a miserable and sorrowful calamity awaits those who are being led by the blind leaders of the blind, who teach many lords, many faiths and many baptisms, but reject the glorious principle of—Salvation for the dead.

RELIGIOUS LIBERTY.

The Latter-day Saints have always been a people to recognize and uphold religious liberty without restraint from opposing sects; and the manifestations of their acts and labors prove beyond controversy, that they extend freedom to all, with intolerance for none. Shortly after the Church was organized in 1830, when the Prophet Joseph Smith was asked to give an epitomized statement of the "Mormon Faith," as it is commonly called, among other declarations of the religious convictions of the Latter-day Saints, he made the following assertion, which has ever been kept sacred and inviolate by this much despised people: "We claim the privilege of worshipping God Almighty according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may."

This declaration breathes of the same

spirit as that which actuated the noble defenders of '76. Hear those sturdy, bold, faithful patriots in Congress assembled—stirred by the promptings of justice—filled with a spirit of love for their country, and freedom for its sires, affirm that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech, or of the press." Happy for the country, blest would be the Union, if that same spirit of freedom, and the same acknowledgments of religious liberty had descended to after years, that the people of the present day might enjoy its glorious privileges. Need we say that the country is full of religious intolerants today! Have we not seen these Pharaiseal zealots, blinded in their own ignorance and bigotry, mantled in the flaring robe of usurped authority, placing daggers in the hands of the reckless and unthinking rabble, with which to ply upon the righteous and God-fearing, because they cannot force or persuade them to follow in their wake? Simply because we do not see alike, or believe as our Christian friends do, should this give them a license to abuse and persecute us? No! verily no! We accord to every man the privilege of worshipping and believing as his conscience may direct, and we look for a reciprocation of such treatment, especially from those who profess to be followers of the Lord Jesus.

It is often argued by our opponents, that the Mormon people are seeking to gain power and authority in civil affairs to the exclusion of all others not of their faith. This is not true—the power they seek for, is the power of Almighty God, and the liberty they crave, is freedom to worship Him according to the dictates of their own conscience. The first President of the Church of Jesus Christ in these last days—that faithful martyr who sealed his testimony with his life's blood that his testament may be of force to this generation, said: "The Saints can testify whether I am willing to lay down my life for my brethren. It has been demonstrated that I have been willing to die for a 'Mormon.' I am hold to declare before heaven that I am just as ready to die in defending a Presbyterian, a Baptist, or a good man of any other denomination; for the same principle which would trample upon the rights of a Latter-day Saint would trample upon the rights of a Roman Catholic, or any other denomination who may be unpopular and too weak to defend themselves." By the spirit of its leaders, one can very readily come to know and understand the motives of their adherents. This being true, certainly the leaders of "Mormonism" have been (judging from the above declarations and assertions) men who were broad-minded, liberal, patriotic, and willing to grant unto others the blessed privilege of believing and worshipping as they thought best. We have no moral right to suppress, or control others in their religious views; for it is a God-given legacy and agency bestowed upon man, that each shall choose for themselves the goal they would obtain. Then let us not be so contracted with hide-bound bigotry as to endeavor to choke others out of existence simply because "they don't believe as we." Remember the Lord God is the Judge, and He will reward every man according to his works.

Elders who have ordered alpaca suits and hats should send immediately to us their addresses, so we can forward goods.

History of the Southern States Mission.

(Continued from Page 185.)

December, 1896—The results of labors done during 1896 were most gratifying. The Elders as a general rule had little opposition and much encouragement. During the year the missionary force increased to over 400. The number of baptisms nearly thrilled those of the year previous, while friend making was phenomenally successful. The Elders as a body enjoyed good health and no deaths occurred in the mission. Our brethren manifested a prayerful, obedient, determined and zealous spirit; they met the opposing storms of prejudice with a full front, becoming victorious in nearly all their conflicts for the cause of truth.

This "Word of Wisdom" was carefully observed by the Elders, who also did their traveling absolutely without purse or scrip, since they were urged to do so by President Kimball early in the spring. While thus working the Lord endorsed the plan by providing them with all they have needed, making them wonderfully successful in their labors.

Not only did the mission grow stronger because of the successful operations of the rules directing its prayers, but individuals were correspondingly strengthened; all was harmony, union and love.

January, 1897.—With the passing of 1896 the new born year of 1897 was ushered in. The junior month in the new year was auspicious in tameness with reference to mob violence. Judging from the great number of books and tracts ordered, the Elders began the year in earnest.

Elder Daniel H. Thomas was appointed to preside over the South Alabama Conference, succeeding Elder J. S. Geddes, released. Elder W. E. Rydalen being called to assist with the work at the office, Elder Elias S. Woodruff was appointed to preside in the West Virginia Conference.

Regarding mob violence in the Middle Tennessee Conference, Elders A. L. Crillmore and C. Collett reported a lively time in the north of Chester county. An armed mob called upon them one night and ordered them out of that neighborhood.

On the 19th inst. twenty-four Elders arrived and were assigned to their fields of labor.

February, 1897.—During the month many of the Elders were somewhat hindered in their work by the great amount of sickness existing throughout the mission. In many sections scarcely a family could be found free from sickness. The angel of death seemed extraordinarily busy, still the Elders enjoyed good health.

About this time the newspapers all over the south were becoming friendly toward our people. Many of the editors seemed quite anxious to obtain reliable news regarding our people and belief. Twenty Elders arrived during the month, and many releases were recorded.

March, 1897.—The month was stormy. From an almost incessant rains resulted high waters throughout nearly the entire south, in consequence of which the people, the poor especially, suffered intensely; while the Elders were greatly hindered in their work. In the Mississippi valley the water spread over an area of more than fifty miles. The poor farmers were driven from their homes, their food and stock were destroyed. The people were destitute of food and means to sustain life. Added to the horror of floods, a famine was raging in parts of Louisiana, where over 100,000 people were being supported out and out by the government, because of their poverty.

Elders John Woodmansee and Thaddeus W. Naylor were called to the office to assist in the work.

The plan of furnishing uniform writing material to the Elders was adopted, adding dignity to our correspondence, and was in pleasing harmony with our calling. On the 14th inst. a letter was received from the First Presidency of the Church stating that inasmuch as the great work of the Lord was increasing in the world they thought it to be in harmony with the interests of the church and Saints to make a few changes in the various missions. They thought it well to add the states of Pennsylvania, West Virginia and Maryland to the Eastern States Mission. But before making the change they desired to have the opinion of the different Mission Presidents. The change was made and Elders laboring in those states were instructed to remain and report in the Eastern States Mission. Elder Elias S. Woodruff continued his presidency over what was to be known as the East Kentucky Conference.

(To be Continued.)

Abstracts from Correspondence.

Fatama, Ala.

To the Star:

With a desire to say a few words regarding the Mormon people, I write you at this time. During the last four years I have been acquainted with them and their teaching. The first Elders to visit our place were G. A. Reed and Ira Call. We always welcome these servants of God, as they are so pure and noble. On the 6th of December Elders Reed and Johnson returned, and the day following my father, sister, three cousins and myself were baptized. May the good work of salvation continue until all the righteous are gathered into the fold of Christ.

Your sister in Christ,
Miss Lucy Henderson.

Cattletown, Ky.

Editor Star:

Allow me but a small space to say a few words in behalf of the Latter-day Saints. It will be three years the 16th of last month since I was baptized, and I can bear my testimony to the truth of the Gospel, and realize the beauty of being a member of the only true church. I feel to thank my Heavenly Parent for the beautiful plan again restored to earth through Joseph Smith, whom I know was a true prophet. The message delivered to me has carried me from darkness to a bright and glorious light. I have been blessed by the healing power of God; for at times I could not walk but through the prayers of His humble servants I was made whole.

Mrs. M. A. Thompson.

More Honors for Utah.

Salt Lake Herald:

Ann Arbor, Mich., May 11.—Alonzo B. Irvine, formerly of The Herald, won first place in the final cup debate to-night, winning Detroit's silver cup and championship of the university. Four societies contested. In the preliminaries Mr. Irvine won first place against seventy competitors in the Webster society. In the semi-finals his team won by a unanimous decision. In tonight's debate a unanimous decision was given. For several months until last fall, Mr. Irvine was a valued member of The Herald's editorial staff. Especially in the railroad offices was he well and favorably known. Mr. Irvine formerly resided at Logan. His wife is a daughter of Hon. George Q. Cannon.

When Mr. Irvine went to Ann Arbor last fall to study law all his friends knew that he would give a good account of himself at the first opportunity, and he has not failed to fulfill their expectations.

WISDOM.

BY A. ARROWSMITH.

At this period of the world's history the children of men are aspiring after knowledge, wisdom and power, and from an intellectual worldly standpoint, this is preeminently a wise age. If we look into the past and consider the rise and fall of nations, we find that invariably those nations have attained to great power and intelligence after passing through scenes of blood and carnage. When they became wealthy, they became corrupt and effeminate, but were still in possession of great worldly knowledge, which gave them power. Continual corruption brought indolence and weakness, and finally the enemy would come, besiege their cities and bring them into captivity and slavery. Then would be established another empire and it would rise and fall, passing through a similar experience to its predecessor, and so on. This has been the history of the past, and we find, amid these corrupt governments, established by man, much worldly wisdom.

Wisdom is defined by Webster as "the quality of being wise; knowledge and the capacity to make use of it." I like the definition given by Coleridge: "Common sense in an uncommon degree is what the world calls wisdom," and I think if the world were in possession of the common sense, which is knowledge, they would be wise.

It was the lack of common sense which brought corruption and dissolution upon every nation in the past, and it is the lack of wisdom which brings death and destruction to both body and soul, nations and empires, at the present time.

It is hard to define wisdom in all its phases, as many connections occur, as to what it is. For instance, some say it is soothing and good to smoke and chew tobacco, and others say it is unwise; some will argue that whisky and beer are good for the body, while others contend they are hurtful and not good for the body; there are others who delight in drinking tea, coffee, cocoa and light stimulants, and will say they are beneficial and conducive to health and strength; but others who contend that these stimulants are also harmful, deleterious to health and a bane to the human family.

In these last days the God of Heaven has revealed through the prophet Joseph Smith, some simple rules to health and strength; making many promises to those who will obey this "word of wisdom."

However, wisdom was necessary and good anciently; let us look to the good old book, "the Bible," and see how the ancients lived. We read of Adam living until he was 930 years old; of Methuselah dying at the advanced age of 969, and many antediluvians who approached the thousand year mark. Why was this? It is possible that environments have changed somewhat, but it is more likely that mankind has forgotten how to live. Hear the instructions of God in the beginning:

"Behold, I have given you every herb bearing seed, which is upon the face of the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat." We find no account of the children of God using such baneful stimulants as tobacco, or wine, or of eating meat until after the Deluge; then God said: "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of your lives will I require; at the hand of every beast.

will I require it, and at the hand of man." Here we find the Father advising and counselling His children in the use of flesh meat. In the beginning He gave Adam laws and rules of life; his children became murderous and wicked and it had been deemed wise to destroy them from off the earth. It also appeared wise in God to again instruct His children how to live, and thus we find Him instructing them not to needlessly take life, for the blood of every beast needlessly slain would be required at the hand of that man. The life of man was shortened, he commenced to eat flesh and also drink wine; he became savage and gluttonous and animals became wild and afraid of man.

In the beginning it was not so. God had pronounced everything good, and men and beasts lived in unity and peace. Animals were not hunted, and subsisted wholly upon the bounties of nature; the lion, lamb, tiger, bear, camel, leopard, deer, and even the untamable hyena, at that time would live on the grasses and herbs that abounded in that paradise of peace and harmony.

After the days of Nimrod, the hunter, and the bloodthirsty Esau, the beasts of the field were driven and hunted, becoming wild and at enmity with man, remaining in that condition up to the present time.

It is God's design to have a pure people on the earth; men, whose tabernacles can be a fit abiding place for the Holy Ghost, and to this end He has instituted this "Word of Wisdom," in preparation for the dawn of the day of rest, when the earth shall again receive its paradisaical glory, and the lion and ox eat straw together and the wolf and lamb lie down together. We will eventually do away with the eating of fleshy meats, which destroy the body, and will subsist, as in the beginning, entirely on heros, grain and fruit; then we shall live, as Isaiah says, to the age of a tree and a man dying at the age of 100 years, will be considered a child. As knowledge increases, covering the earth as the waters cover the deep, we shall study the ingredients of the tree of life which will be planted, and learn to eat its fruit and prepare its leaves, that the sick might be healed and the pangs of death alleviated. The curse will be taken off the earth and through the principles of knowledge and wisdom, men will become immortal and no more subject to sickness and death.

Ancient Israel, after its liberation from the bondage of Egypt, was in a position to become a pure and holy nation. God desired to give them His priesthood, His gospel and all His laws. He guided and protected them, sending His overshadowing cloud by day, and a pillar of fire by night. He spoke to them from Sinai and desired to meet with them, but the people trembled and were sore afraid, saying to Moses: "Speak thou with us, and we will hear; but let not God speak with us, lest we die." They fled to their tents, to hide themselves from the presence of God, they complained, and were dissatisfied with the higher laws of God; they did not want the manna, the pure, angelic food which God had prepared, but lusted after fleshy meats, saying: "Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; * * * But now our soul is dried away; there is nothing at all beside this manna, before our eyes." On account of their hard hearts and many complaints, God's anger was kindled against them, and He said: "Sanctify yourselves against tomorrow, and ye shall eat flesh; for ye have wept in the ears of the Lord, saying: Who

shall give us flesh to eat? for it was well with us in Egypt; therefore the Lord will give you flesh, and ye shall eat. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; but even a whole month, until it come out at your nostrils, and it be loathsome unto you;" and God showered quails among them and they gorged themselves with flesh, which brought sickness and death in the camp, so that many thousands died. He also sent them the "carnal laws," as they were not prepared to receive His higher laws.

The prophet Moses established an order amongst the Israelites called the Nazirites, which were restricted in their diet and who appear to have been filled with the Spirit of God. Of this number we will mention Samson, Samuel and John the Baptist, who took vows of the Nazirites. These men, with all the prophets, lived on the most meager diet, and confined themselves to an abstemious mode of living, that the Spirit of God could enlighten and strengthen them in their callings. Daniel, the wise, received similar instruction in his youth, and kept the word of wisdom. When taken captive by Nebuchadnezzar, who desired him as one of his captives, he pleaded with Ashpenaz, who was the master of the king's servants, not to give him wine and meat to nourish and beautify him, but supply him with pulse and water, as he did not wish to defile his body. The Hebrew princes, Daniel, Hananiah, Mishael and Azariah, lived on this simple diet of prepared grain and water, and became notorious for their beauty and wisdom. The wise men of Babylon could not compete with this youth, Daniel, who kept his body pure and holy. Being a fit receptacle for God's Holy Spirit, he was able to interpret dreams and withstand lions, and the visions of eternity were opened up to his understanding.

After the carnal laws had been given Israel, God instructed them regarding clean and unclean animals, as contained in the eleventh chapter of Leviticus.

Since that time the Jews have been strict observers of the Mosaic laws, and in many ways have preserved their health and identity as God's chosen people. They are very particular about eating meat, especially looking with horror upon swine as an article of diet. We must agree with them in this regard, and the meats forbidden anciently have not improved any by age, and are therefore not good now.

(To be concluded.)

Franklin's Epitaph.

The following is Benjamin Franklin's famous epitaph, written by himself about himself, and preserved as a literary curiosity:

The Body
of
Benjamin Franklin,
Printer,
(Like the cover of an old book,
Its contents torn out,
And stript of its lettering and gilding)
Lies here, food for worms.
Yet the work itself shall not be lost,
For it will, as he believed,
Appear once more,
In a new
And more beautiful edition,
Corrected and amended
by
The Author.

When I hear a young man spoken of as giving promise of high genius, the first question I ask about him is, always, "Does he work?"—Ruskin.

All the keys that unlock the way out of all difficulties hang at God's girdle.

A PROPHECY THAT FAILED.

BY ELDER JOSEPH H. LINES.

During the month of October, 1899, Carroll county, and especially that part of it lying in the immediate vicinity of Mitchell's Cross Roads, was considerably agitated by a public discussion between the Rev. W. W. Otey, a minister of the Campbellite church, and Elder Joseph H. Lines of the Church of Jesus Christ of Latter-day Saints. The discussion, which lasted four days and was attended by from two to three hundred people, was upon the subject: "Resolved, that Joseph Smith Was a Prophet of God and that the Book of Mormon is the Word of God." King James translation of the Bible was to have been the standard; but the reverend divine, like many others of his class, refused to be bound by such a trifle as a solemn agreement, and pushing the Bible to one side, he made Stenhouse's "Rocky Mountain Saints" and kindred publications the standard by which he tried to prove that the Mormons were an utterly depraved and vicious people. He succeeded only in convincing the intelligent and honest-hearted people who listened to his vile talk, of the utter rottenness of his own heart, and that, so far from being guided by the spirit of the Lord in his shameful and slanderous attack upon the Mormon people, he was prompted by the spirit which emanates from beneath and is the very anti-Christ; the same spirit that hounded the Savior to his death and made His followers outcasts in the world. It was while the discussion was at its height that Rev. Otey rose up and in the majesty of his self-appointed calling, predicted that Elder Lines would be so utterly annihilated that he would never again show his face in Mitchell school house, or before any considerable number of people in Carroll county. The sequel shows that the reverend must have consulted his oracles in the wrong time of the moon. Last Thursday, the 3d inst., Elder Lines, accompanied by Elder Walter P. Ostler, again set foot on Carroll county soil. The news of their coming had preceded them, and Dr. E. M. Wilkinson, a local Elder of the church, had made several appointments for them to preach, among the rest being one at Mitchell school house, and here, on Sunday morning, Elder Lines stood up in the presence of quite a large congregation, most of whom had been present at the debate, and again bore testimony to the truths of the Everlasting Gospel; thus giving ample proof that he was neither annihilated nor ashamed of the Gospel of Christ. We would advise Rev. Otey that hereafter when he makes a prediction concerning Mormon Elders, to be sure he consults his oracles when the signs are right; while we would call the attention of the good people of Carroll county to the words of Christ: "Beware of false prophets."

Here, as elsewhere, the preaching of the true plan of salvation causes the righteous to rejoice and the wicked to rage. Many of the honest in heart become earnest investigators, while the wicked, the narrow-minded and bigoted not only will not hear the message themselves, but do all that lies in their power to keep others from hearing it. Like the wicked, hypocritical Pharisees and lawyers whom Christ denounced, they will neither enter into the way of life themselves, and those who would enter they hinder. The truthfulness of the above was well illustrated by an incident that happened in this neighborhood a few nights back.

About a mile from Peek postoffice stands an antiquated and very much dilapidated temple of learning called the Wm. L. Smith school house. For many months it has stood with door unlocked and has been freely used by preachers of various denominations. Young men have also been wont to congregate beneath its roof and engage in drunken revels, and even now its floor is stained with blood, the result of a drunken row. All this

called forth no protest from the worthy patrons of the school house. Some two weeks since Dr. Wilkinson made arrangements for Elders Lines and Ostler to hold a series of meetings there beginning Sunday night, May 6; and though the fact of the Elders going to preach there was widely circulated among the people, it called forth not a single protest against the use of the house. But after the first meeting it became evident that a few honest hearts were becoming interested in the doctrine. Then Satan raged, he mustered his forces, which, we are sorry to say, consisted of some of the so-called Christians of the neighborhood, and in solemn council they decreed that the Mormons should not preach any longer in that school house. The result was that when the Elders, accompanied by Dr. Wilkinson and C. W. Smith and family, who were kindly entertaining them, repaired to the school house Tuesday night they found it locked and the following notice tacked on the door:

Notice:—We, the undersigned patrons of the Wm. L. Smith school house, strictly forbid any further preaching in this house. We forbid the door being opened by anyone. This May 8, 1900.

Signed, W. L. Smith, Isaac Smith, Richard Phillips, S. A. Smith, L. C. Marshall, John H. Duncan, J. A. Marshall, J. W. Marshall, J. E. Marshall, Sam Matherly, S. C. Marshall, Thomas Phillips, Isaac Marshall, B. P. Marshall.

Thus do these people in their blind and unreasoning unbelief shut up the Kingdom of Heaven against themselves, and unwittingly bring to pass the saying of Christ: "They shall put you out of the synagogues. Nevertheless, they shall yet know that the Kingdom of God came nigh unto them."

Table Etiquette.

It was Emerson who said he should prefer to sit at table with a perfectly mannered scoundrel than take his meals with the roughest man in the world who ate with his knife and made a gurgling noise in taking his soup.

Soup is considered of itself a proper beginning of the important meal of the day.

Soup is served in plates, not bowls. The soup spoon is laid on the right of the plate.

The soup plate should never be filled to the rim of the bowl part of the plate.

It is not allowable to ask for a second helping of soup.

Soup is eaten with a tablespoon, not a dessert spoon, such as one is furnished with at some of the restaurants.

In taking the soup up, dip the spoon from you in the plate; drink or eat it—for the proper term is in dispute—from the side next you, and never from the tip of the spoon.

This is where the mustache misery sets in.

For you may not take soup except from the side, and then you must do it without the noise or sound. A man with a mustache must use his napkin after each mouthful and remove all evidences of the liquid.

Nothing is so vulgar as the hissing sound which only an unrefined man or woman makes when partaking of a liquid.

Of course one must not cool one's portion of soup by blowing on it.

And beware of the temptation to tip the plate so as to catch the last spoonful.

Soup is only intended as a preparation for the remainder of the meal.

Do not appear to regard it as the entire feast.

In eating one should not bend the head for each mouthful, but sit erect.

We rely more upon the actions of others for our happiness than upon the sunshine of our own making.

Success depends much on our own efforts. Vegetation don't do well unless you keep the weeds out.

ON THE BALMY PENINSULA.

BY FRANK N. TYLER.

To the Star:

When conference was held at Jacksonville, Fla., last February, myself and companion were assigned to go into Suwanee county to labor. There had been no Elders in that county since the last mobbing there, which took place three years ago. In forcible language the mobbers had said if ever a "Mormon Elder" came into that county again, no light punishment would be their lot, but they would be lynched and would never live to tell the tale. Upon our arrival in the county we found many kind friends. We did what good we could in the southern part, in the way of holding meetings and canvassing. Public houses could not be obtained, so we preached wherever given a chance in private places. Several meetings were held in a store house cleared out especially for our use. Our meetings were attended by some who were investigating, others who seemed to care very little about our message, and to be sure we had some bitter enemies to hattle against. We next went into the Beach settlement and tried to obtain public places to hold meetings, but the same cold reception greeted us. On fences, school houses and trees were posted notices warning the people not to take us in nor give us anything to eat.

The notices informed the people that the Book of Mormon was written by the Devil, warning all to shun it. The coward who posted the notices had not manhood enough to meet us, but like all evildoers did his acts behind our back. He even boasted of being one of the mob who forced the Elders from the county, and said he was ready to help break our necks. We next made our way into a neighborhood where lived some Saints and held many good meetings. We baptized five members April 14th and three on the 15th.

The Saints of Levy and Lafayette counties decided to meet at Pine Bluff May 1st and have a picnic party and to have us preach unto them the message of salvation.

About 10 o'clock on the 1st inst. we launched our boats on the breast of the Suwanee river and glided along its course making our way to the mighty ocean. When we had all arrived at the appointed place, a count showed fifty present. We held meeting, Elder Decker and myself addressing those who had assembled. After meeting we gathered 'neath the shade of a stately oak and ate of the food prepared by willing hands. We felt very grateful to God for the privilege of meeting with our friends, for the kindness shown us and the good spirit manifest. No matter how bitter people may be in a county, there are always friends raised up to care for the true and faithful Elder. Our hearts were gladdened to sing praises unto our Heavenly Father and especially did we rejoice when we led three honest souls into the water, baptizing them into the fold of our Savior. We again held meeting in the afternoon, Elders Layton and Jones doing the preaching. After meeting we engaged in a hearty handshake and wishing each other well, again launched our boats and went back to Levy county, all feeling well, thanking God for His kindness unto us.

The Oldest Coin on Earth,

Salt Lake Herald.

The ministers and scientific men of Salt Lake will have an opportunity next Thursday and Friday to see if they wish what is claimed to be the oldest coin on earth. It is owned by Herman Gottschalk, a commercial traveler of Chicago, who will pass through Salt Lake at the time mentioned. The coin is a holy shekel of Jerusalem and is said to be of the time of King Solomon. Its owner has it insured for \$20,000 and has been offered a fortune for it more than once.

THE PERSONALTY OF GOD.

BY PHILIP MAYCOCK.

In the ruthlessly frenzied and godless days of the Commune of Paris, a venerable parish priest, more than 80 years old, was dragged before Raoul Rigault, the Prefect of Police in that bloody time. The old man, following the ancient custom, mildly addressed Rigault and associates as "my children." Rigault, who was then about 27 years old, interrupted him brusquely, saying: "Citizen, you are not before children, but in the presence of a magistrate. What is your profession?" "I am a servant of God," answered the cure. "Where does He live?" asked Rigault. "Everywhere," answered the old man. "Send this man to jail," was Rigault's reply, "and issue a warrant for the arrest of his master, one called God, who has no permanent residence, and is in consequence, contrary to law, living in a perpetual state of vagabondage."

Reference is made to this occurrence, not indeed to approve the irreverence of Rigault, nor in any way to sanction the scoffing of that which in reality is sacred, or even falsely held sacred by others; but rather to instance how the inconsistent views of sectarian Christianity necessarily subject the advocates to ridicule, and also to give occasion for the statement of some views of the Latter-Day Saints on the subject of the Godhead.

There are certain basic principles of mental activity, according to which all minds at all times act—rubrics of knowledge, I believe Baldwin calls them. On them the very fabric of knowledge we have constructed is built. Things equal to the same thing are equal to each other; no two objects can occupy the same place at the same time; one object cannot occupy two places at the same time; property (quality) is a characteristic or mode of substance; that is, there is no property without substance; like begets like. These "first principles" of time and place and matter, I repeat, are the changeless laws of thought; and in no department of research can they be evaded or avoided, except, perhaps, in sectarian discourses about God. Now when any dogma of science or religion calls on us to sacrifice these rebries, we should reject it as not only improbable but impossible.

The student of physics, unless in contrast with his species, he has been furnished with a mind adapted for life in topsy-turvydom, reduces all his knowledge of matter and force in the last analysis, to these fundamentals. But if that student of physics at the same time happens to be a student of theology in Andover or Drew, he will have to deny many of the basic rules for truth's sake he was before forced to support. A student of biology tells us that like begets like—an elephant does not beget a crocodile; but if he discourses about God in the orthodox manner, he disregards all such guiding lines as led him to the truth in other fields of study, and tells us that though God is our Father and Christ our brother, yet they have little in common with us, for we are constructed on a different plan and with different elements. Paul, who declares that we are the offspring, to the contrary notwithstanding.

Now it is because the acceptance of the secretarian doctrine of Deity demands the throwing away of reason and consistency, of universally established principles, that we Latter-Day Saints protest against it. We demand that the principles on which in every other department of life but religion even our opponents have built the structure of science shall also be respected in theology. We ask only that teachers of theology be natural, be reasonable.

Of course, let it not be understood that we, quack-like, pretend to explain everything in religion. We cannot hope to do so. But we do maintain that our religious ideas shall not be in open, irreconcilable conflict with universal reason. To multitudinous questions we may properly—we must indeed—say we do not know,

REPORT OF MISSION CONFERENCES FOR WEEK ENDING APRIL 28, 1900.

PRESIDENT	CONFERENCE	Number of Elders	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
David H. Elton	Chattanooga	12	316	120	154	3	116	97	13	2	23	26	219	2	2	2	Chattanooga	Tennessee
Heber S. Olson	Virginia	42	998	193	330	276	33	813	377	120	3	13	69	809	4	3	Richmond, Box 388	Virginia
B. F. Price	Kentucky	26	734	23	59	174	27	338	280	22	2	16	53	424	1	3	Centro	Kentucky
E. L. Pomory	East Tennessee	35	969	9	102	223	142	1090	851	63	.....	38	49	609	1	1	Winston-Salem	N. Carolina
W. D. Rencher	Georgia	34	796	35	91	172	35	690	392	33	2	22	56	763	1	1	Columbus	Georgia
A. C. Strong	North Alabama	39	952	262	159	139	8	685	683	87	5	23	78	687	1	1	Memphis, Box 153	Tennessee
Geo. W. Skidmore	Florida	40	930	133	53	149	23	983	690	32	3	21	69	519	2	2	504 E. Bay St., Jacksonville	Florida
J. Urban Allred	Mid. Tennessee	35	940	12	116	253	35	873	146	22	3	22	49	410	1	1	Sparta, Box 40	Tennessee
J. M. Haws	North Carolina	42	937	150	114	331	10	323	242	28	8	27	110	796	2	15	Goldsboro, Box 924	N. Carolina
Sylvester Low, Jr.	South Carolina	35	881	104	78	297	6	487	227	24	1	16	72	614	3	6	Beunettsville	S. Carolina
G. M. Porter	Mississippi	14	159	98	121	112	6	149	.....	12	.....	1	8	141	3	1	Aekerman	Mississippi
W. W. MacKay	East Kentucky	28	728	8	492	208	16	676	526	27	1	13	52	425	1	1	Barboursville	Kentucky
J. N. Miller	Louisiana	7	143	61	6	29	4	45	32	14	1	9	16	134	4	1	Hughes Spur	Louisiana
W. H. Boylo	South Alabama	14	451	10	31	297	11	198	142	13	1	7	19	192	1	2	Bridge Creek	Florida
Don C. Benson	North Kentucky	22	532	395	50	104	20	337	288	7	1	13	25	404	.....	.....	Bagdad	Kentucky
L. M. Noheker	Ohio	31	823	738	257	137	102	1264	149	13	2	12	32	513	.....	.....	539 Betts St., Cincinnati	Ohio

for there are many facts of faith the understanding of which is beyond our earthly comprehension. But the acceptance of such facts does not crush into chaos the entire framework of our minds. We may have directly to antagonize much of what has been received as science; we may find that the declarations of God are squarely against many of our cherished theories. In all such cases we can consistently yield our experience to our faith, since the former, being a body not of fundamental principles, but rather of uncertain deductions, is at the best insecure, while faith founded on the unequivocal word of God is sure. So in our zeal for consistency let us not proclaim that we can explain everything, for in the absolute sense, we can explain nothing. There is just as much mystery in the falling of the apple as in the resurrection. We know that the apple does fall, and that the resurrection will come to pass; but the vexatious why of the former like the how of the latter remains unanswered. We call the force which produces the falling of the apple gravity; but let us not be so rash as to ask what gravity is, else with howed acknowledgment of our ignorance we must confess that it is folly here even to attempt to be wise.

So when we require a reasonable God, we do not mean one we can absolutely explain; we demand merely that in accepting Him we shall not be called on to contradict our established modes of thought.

I know our Christian friends are repelled by our factual demands. They tell us that God cannot be laid bare with scalpel, nor caught in the focus of a microscope. That we, too, believe. But when we refuse to clothe God with irreconcilable attributes, we do only what they themselves do when they are true to their consistent selves. They recoil in horror from the picture of the heathen mother who sacrifices her darling child in furnace heat in order to delight the God whom she worships. They are repulsed by the acts of those pagan votaries who slash themselves, and perhaps exhaust their own life in order to please the object of their devotion. They cannot associate cruelty, diabolical ferocity with that being whom they and we say is the embodiment of love. The Christian world is every day more and more breaking with the old Calvinistic dogma that God sends one to heaven and ten to hell, irrespective of any merit or blame of theirs, all for His glory, because such lovelessness and caprice are incompatible with the justices and mercy which enlightened souls link with His character. We ask only that the same consistency be maintained when God is considered with reference to time and place and matter that is maintained when love and mercy and justice are in question. Indeed, we believe that because this inconsistency has been insisted on, many an honest man has preferred to hold to the sure rod of fundamental truth and consequently to remain an unbeliever.

We worship a God of bodily parts and spiritual attributes. His person cannot be in more than one place at the same

time, for He is a material being of limited form and definite proportions; indeed, man, in the strictest sense of the expression, was made in His image. Christ, the Son of God, has the same physical and mental characteristics as His Father. The Father and the Son are distinct beings, the blending of their personalities and individualities being impossible, their oneness, as the seventeenth chapter of John says, is a oneness of will of purpose, of intelligence, of love. Their omnipresence is by virtue of their agencies, they themselves being able physically to be in only one place at any given time. They are of the same species as we; or rather, we are of the same species as they. As Paul says, we are God's offspring. In short, the Latter-Day Saints' doctrine is that, inasmuch as man is in the image of God, his Father, and Christ, his brother, he has all the essential physical and mental attributes of his great relatives. However, in man these attributes are yet immature or distorted in development, while in the Father and the Elder Brother they are in a state of perfection.

The views of the Latter-Day Saints accord not only with reason, but also with Scripture, for on their acceptance all Scripture is explainable, whereas on the supposition of secretarian Christianity, the greater part of the sacred writings cannot be explained.—Young Woman's Journal.

Why Americans Win.

Electrical Review.

One of the many reasons why American manufacturers are so successfully competing in foreign markets is to be found in the following episode which occurred recently: An American manufacturer of steam specialties was visiting an English firm which made similar goods. A certain article which both firms made was under discussion.

"What is your price on this thing?" asked the American.

"Well, in your money, about \$19," replied the Englishman. "What does it cost you?"

"I'll deliver at your door all you want at \$7 apiece," said the American.

"How in the world do you do it?"

"Well, I'll illustrate," answered the American. "Look out of that window and across the street. See that man painting a sign?"

"Yes."

"He's on a ladder, isn't he?"

"Yes."

"See that other man sitting on the sidewalk holding the foot of the ladder?"

"Yes."

"Now, in America we have ladders that stand up by themselves—don't need a man to hold 'em. So, you see, in this instance we divide your cost of labor exactly by two."

"I see," remarked the Englishman.

Of all the animals which fly in the air, walk on the ground, or swim in the sea, the most foolish is man.—Boileau.

SKETCH OF PRESIDENT SNOW.

(From page 195.)

subtle alchemy intractable to human control, the soul shines in the face, and the countenance is a monument of warning or a poem of benedictions. Whatever estimate men may place upon the claims of Jesus of Nazareth, His fiercest detractors have never challenged His perfect knowledge of what was in man. To no one was this power of the soul to distill itself into the lineaments of the face better known than to Him. Not to logical symmetry of doctrines, not to abstract beauty of truths revealed, but to the living beings who had 'walked with Jesus,' did the great Physiognomist appear as the best evidence of the power of the Gospel of peace. The face which speaks of a soul where reigns the Prince of Peace is his best witness. Now and then in a life spent in the study of men, I have found such a witness. Such was a face I saw to-day; saw where and when I least expected it; saw it in a business office, where great affairs are transacted, where grave responsibilities are borne, and where serious troubles come. I had expected to find intellectuality, benevolence, dignity, composure and strength depicted upon the face of the President of the Church of Jesus Christ of Latter-day Saints; but when I was introduced to President Lorenzo Snow, for a second I was startled to see the holiest face but one I had ever been privileged to look upon. His face was a power of peace; his presence a benediction of peace. In the tranquil depths of his eyes were not only the 'home of silent prayer,' but the abode of spiritual strength. As he talked of the 'more sure word of prophecy' and the certainty of the hope which was his, and the abiding faith which had conquered the trials and difficulties of fragile life, I watched the play of emotions and studied with fascinated attention the subtle shades of expression which spoke so plainly the workings of his soul; and the strangest feeling stole over me, that I 'stood on holy ground,' that this man did not act from the commonplace motives of policy, interest, or expediency, but he acted from a far-off center. I am accustomed to study men's faces, analyze every line and feature, dissect each expression, and note every emotion; but I could not here. What would be the use of my recording the earnestness of the brow, the sweetness of the mouth, and all my commonplace descriptive terms. The man is not reducible to ordinary description. If the Mormon Church can produce such witnesses, it will need but little the pen of the ready writer or the eloquence of the great preacher.

Releases and Appointments.

Releases.

J. A. Wright, Virginia Conference.
W. P. Coleman, Ohio Conference.
H. L. Doney, North Carolina Conference.
Wm. Ruesch, Kentucky Conference.

Transfers.

R. L. Jensen, Georgia to Ohio Conference.

THE DEAD.

Sister Drucilla Barksdale, who resided at Zachary, La., departed this life Dec. 24, 1899. She was a faithful member of the Church of Jesus Christ of Latter-day Saints, having been baptized July 25, 1897.